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April 10.

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Persons desiring additional information, will please address the resident physician, Dr. J. H. HERO, or the consulting physician, DR. GEORGE HOYT, of Lowell, 77 Bedford Street, Boston, who will send by semi-weekly, and attends to calls in the city and coun- try.

April 10. 6w.

**HOPEDALE**

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**THIS SCHOOL** is located in the pleasant and quiet village of Hopedale, Milford, Mass., within two miles of Boston, Worcester and Providence, a place admirably fitted for an Educational Institution which is designed to combine with intellectual train- ing proper attention to the physical health and com- fort, and a watchful regard to the moral and social cul- ture of the pupils. It affords the best of all oppor- tunities. Its success, since it has been under the su- perintendence of its present Principals, together with their former experience, and general qualification for the position they occupy, increases the hope and the belief in the future of the school, and the worthy of the confidence and patronage, not only of their friend- but of the friends of a true and comprehensive edu- cation, and of the public at large.

The design of this School is to educate in the highest and best sense of the word, to exalt substance above show, attainment above accomplishment, me- rit above appearance, being above seeming; to make nei- ther parrots, puppets, nor pedants, but *thinkers*; to as- sist in the formation of a symmetrical, harmonious, su- perior character, to fit its pupils for any true, hon- orable calling, and for solid usefulness in life. Hence the superficialities, fopperies, and shams, that so oft characterize popular and fashionable boarding school- will be studiously avoided, and *thoroughness* rather than *show*—*quality* rather than *quantity*—will be carefully regarded.

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As this Institution is thoroughly Reformatory and Progressive in its purpose and spirit, it must neces- sarily rely to a very great extent upon the friends of the cause, to aid it in its prosperity and support. To all such, its aims and merits are respectfully a- confidently submitted.

To those desiring it, the names of persons who have children or wards at the School, and of others competent to judge in the matter, will be given, on application, for purposes of reference and particu- lar information.

The next,—Summer Term,—of this Institute will commence on Wednesday, April 15, 1857, a- continue twelve and a half weeks.

For further information and particulars, see last Circular—to be obtained by addressing either of the Principals, Hopedale, Milford, Mass.

W. ELIAS, H. F. WOOD, Principals.

ABBBIE HAYWOOD.

March 13. 3w1a3w5

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March 27.



## POETRY.

For the Liberator.

## A SCENE IN PALESTINE EIGHTEEN CENTURIES AGO.

In Rome's proud streets the chained and squalid slave  
Trembles beneath his master's angry frown;  
Through the known world the weak, the conquered,  
The poor, the helpless, friendless—all are slaves:  
Their tyrants see not, nor consider, how  
These haughty States, built on vile Slavery's pillars—  
Egypt, Assyria, Babylonia, Persia,  
Are sunk in ruin's deepest gulf—are not—  
Except in History's pages. Judah, even,  
Ages preserved, and prophet-warmed, sees not  
She stands on ruin's brink. She holds as slaves  
Her poorer children; Slavery is her doom.

In a small town of Galilee, despised  
As vile by haughty Pharisees and priests,  
There rises, in its humble synagogue,  
A holy, just, truthful, and pious man,  
Whom all have seen at the mechanic's bench,  
Whom some have heard, wondering, heard proclaimed by  
John,  
The stern, new preacher, 'Lamb of God! I am  
Unworthy to unloose thy sandals!'  
He rises, calm, and dignified; he takes  
The Holy Book; he reads; 'God's spirit is  
Upon me; and he hath anointed me  
His chosen messenger unto the poor,  
With glorious tidings of a purer faith,  
With truth's rich light to eyes long dimmed by error,  
With liberty to captives; and to all  
Outraged, enslaved, oppressed, degraded, wronged,  
To preach God's year of Jubilee, of Freedom.'

The Book is closed: the wondering listeners gaze  
As their young townsman, now their God-sent Teacher,  
Unfolds to their charmed ears its words of him,  
Of him, the carpenter, Isaiah speaks;  
And while they gaze, they see a grace, a grandeur  
They never marked before, as the glad tidings  
Of God's paternal and His equal love  
To rich and poor, to bond and free—to all—  
Flow in sweet eloquence from those pure lips.

And shall a few weak tyrants on God's earth  
Make vain His prophet's words; nay, even make vain  
Those gracious, wondrous words uttered by one  
Than greatest prophet nobler—God's own Christ,  
Gifted with higher presence than Isaiah?

Slaveholders, Slavery's advocates, beware!  
Remember sage Gamaliel's counsel wise,  
Lest haply ye yourselves be also found  
Vainly contending 'gainst Almighty power.

JANE ASHBY.

Tenterden, (Kent), England.

For the Liberator.

## TO MY WIFE.

When first mine eyes encountered thine, dear Anne,  
Dost thou say,  
That crimson flushes o'er my face 'made quite a  
bright display'?

Just so the joyous eastern skies their rosy hues put  
on,  
When Day's refulgent King appears to cheer and bless  
the morn.

No wonder that the crimson flood, the currents of my  
life,  
Should upward rush, elate with joy, to greet my future  
wife;

For with that glance thine impression came as quick as  
lightnings glide,  
That she whose form I looked upon ere long would be  
my bride.

And so it proved. A few short weeks scarce sped their  
rapid course,  
Ere each of us the other took, 'for better or for  
worse';

And from that day to this, my love, though years  
have rolled between,  
I know thou'lt say, without reserve, that we've most  
happily been.

I've seen the cherub in thine arms—I've held it in my  
own!

O, those are more than golden hours that over us have  
flown;  
Our sky has ever been as clear as where the eagles  
soar,

Where cloudless azure drinks the light that shining  
systems pour.

Let others boast the dubious bliss divided love ensures,  
And revel in the strange delight 'variety' procures,  
As Luna's clear and silver beam more light to earth  
affords

Than all the twinkling, sparkling rays that dart from  
stiller orbs:

So the pure glow of one true heart, all poured upon  
my own,

Excels by far the transient gleams from all the social  
zone.

I've ever found thee true to me as needle to the pole,  
And deeply is thy worth impressed upon my inmost  
soul.

I love thee for thy kindly heart, that leaps to bless the  
poor,

That never empty turns away the needy from thy  
door;

I love thy independent mind, that spurns vain fashion's  
way,

Nor fears to tread the narrow path—the unfrequented  
way;

That follows close the latest light that on its pathway  
shines—

Deems present truth more precious far than error's  
ancient shrines.

All who, to elevate mankind, employ their hands or  
tongues—

All who their honest wisdom use to right all human  
wrongs—

And all who demonstrate or prove, from Nature's  
boundless lore,

That progress is man's destiny through life forever-  
more—

All such are welcome to thy home—are welcome to  
thy heart,  
And in thy warmest sympathies do always share a  
part.

May God's great, glorious host unseen make us their  
constant care,  
And when our mortal toils shall close, we will their  
glories share;

But while this world our efforts claim, we'll follow  
helpers here,  
And quiet shed on all around the sweets of CHARITY.

E. W. T.

## FRATERNITY.

What though the crowds who word the word,  
Pervert the meaning it should bear,  
And feel their hearts with hatred stirred,  
E'en while their plaudits load the air;  
Yet shall not we, thou mighty thought,  
Despair thy triumph yet to see,  
Nor doubt the good that shall be wrought  
In thy great name, Fraternity!

By prophets told, by palmists sung,  
Preached on the Mount by lips sublime,  
The theme of every sage's tongue  
For twice a thousand years of time;  
What happy progress hast thou made!  
What bliss to man hath flowed from thee!  
What war and bloodshed hast thou stayed!  
What peace affirmed? Fraternity!

—CHARLES MACKAY.

## The Liberator.

## THE PRESENT CRISIS.

Rule or Ruin the Watchword of Slaveholders—Price  
paid by the North for the Union—Northern Women  
preaching over Southern Harbors to save the Union!  
PROVIDENCE, March 28, 1857.

DEAR GARRISON:

Last Sunday, Parker Pillsbury and myself held  
meetings all day and evening in this city, to discuss  
the questions—Has the American Union proved a fail-  
ure?—Can it exist without Slavery?—If not, ought it  
to exist at all?—Ought not the people of the North  
to withdraw from such covenant with death, and form  
a Northern Republic on the principle of NO UNION  
WITH SLAVEHOLDERS? Many gathered to consider  
these questions, and the impression seemed to be deep  
and settled that the only way to save the North from  
the horrors of slavery or of civil war was to dissolve  
this inhuman alliance with slavery, and form a Northern  
Confederacy. Rule or Ruin is clearly the determina-  
tion of slaveholders. The recent decision of the Su-  
preme Court, the refusal to reappoint Gerrit to the  
Governorship of Kansas, and the appointment of one of  
the most thorough slaveholders and filibusters in the  
nation to take his place, in utter contempt of three-  
fourths of the people of Kansas; the avowed determi-  
nation of the Government to support the Border  
Ruffians in whatever enormities and murders they  
may see fit to perpetrate on the friends of freedom  
there, and every movement of the slaveholders,  
demonstrate that they are determined to rule the  
North or ruin it. If they rule, they will ruin; if  
they do not rule, they will ruin—if they can. Will  
the North let them?

It is no vain threat of the slaveholder that he 'will  
enlave the Northern laborers, or deluge the land with  
their blood.' It is but a just retribution. Those who  
become the allies of robbers and pirates must expect  
to be robbed and murdered. Those who enter into a  
political, religious and social alliance with kidnappers  
must expect the treatment such felons bestow on their  
victims. If CHARLES SUMNER will enter a den of ruf-  
fians to recognize them as honorable men, and join  
them to make laws for the nation, it is a just retribu-  
tion that they should knock him in the head as they  
do their other victims. If Massachusetts will enter  
into an alliance with those who live by plunder and  
murder, she must not complain if her own citizens are  
plundered and murdered. The law is just and eternal;  
those who help to enslave will themselves be  
enslaved. Those who will enslave and murder one  
will enslave and murder all, if they have the power,  
and a strong temptation be presented. The North  
lies humbled and subdued, prostrate at the feet of  
slaveholders. Will she ever rise? Is her manhood  
cleansed clean forever? Must the posterity of Warren  
and Hancock ever cover before tyrants?

What has the North paid for the Union? The  
South said to the North, 'Give us Louisiana, give us  
Florida, give us Missouri, give us Texas, give us the  
Fugitive Slave Law of 1850, abolish the Missouri Com-  
promise, give us Kansas, open the whole national do-  
main, or we will dissolve the Union.' The North  
said, 'Take all we give you all you ask, we will  
do any thing, pay you five hundred millions of  
dollars, murder one hundred thousand Mexicans, and  
open all the States and Territories to slavery, ig-  
nore our manhood, give up our wives and daughters  
to your passions, only do not leave us—let us live as  
brethren in political union.' The South says, 'Give  
us your daughters in marriage to rule our harbors, or  
we will dissolve the Union.' So the North gives up  
her daughters to preside over the slave-breeding har-  
bors. 'Take all,' says the North—'take our reason,  
our conscience, our affections, our character, our reli-  
gion, our God—only let us remain with you in the  
glorious Union.'

'The Union must and shall be preserved!' So said  
Webster and Clay; so say Wilson, Seward, Hale,  
and the leading politicians and priests of the North.  
No matter at what cost, the Union must be preserved.  
A fearful price has the North paid for the Union, and  
yet more must and will she pay. Her moral nature,  
her reason, her conscience and her God, have all been  
laid on the altar of slavery to save the Union. Her  
power to discriminate between liberty and slavery,  
between right and wrong, truth and falsehood, jus-  
tice and injustice, has been sacrificed to save the Union.  
What more can she pay? Has the time for reaction  
come? Must Slavery and the Union go down in  
blood? IN BLOOD is the only response. The issue  
is a fearful one, but it is upon us, and the North  
must meet it.

Why do not the Republicans and all friends of free-  
dom call Conventions of the people to awaken the  
North to a stern moral resistance to slaveholders?  
Let the watchword be, 'Resistance to Tyrants is obedi-  
ence to God!' Let a warning voice go through the  
North, that shall arouse the Intellect and the Heart  
of the people to stern, uncompromising resistance to  
the Slave Power. Then let one and all show that men-  
tal and moral resistance by such ways and means as  
they shall deem just and expedient. He that would  
not give up his wife and daughter to the lust of slave-  
holders to save the Union is a traitor to his own  
principles, and a base and bad man, who would give up  
his neighbor's wife and daughters.

'I would see the Union in hell,' said a Democrat to  
me last fall, 'before I would give up my daughters to  
slavery to save it.' Yet, he and his fellow-voters  
would give up two millions of the wives, mothers,  
daughters and sisters of their neighbors to save the  
Union! They do this every day; thus destroying all  
respect for woman, all reverence for marriage and pa-  
rentage, and all the endearments of domestic life,  
and substitute a system of concubinage and pollution—to  
save the Union! It is vain for priests or politicians to  
talk of their reverence for woman, and their respect  
for marriage and parentage, while they confederate  
with slaveholders, and consign every sixth woman in  
the nation to prostitution, to save the Union. Their  
pretensions are a lie. Were they sincere and honest,  
they would instantly cut loose from this system of  
crime and pollution. POLYGAMY! How it sounds to  
hear slaveholders and their Northern allies declaim  
against polygamy! It is sanctioned, in its most hor-  
rible form, by Church and State! The Northern  
priests and politicians, and Christians, hold two mil-  
lions of women, while their brutal allies work their  
will upon them! And Northern women look on and  
see their husbands, brothers and fathers doing this  
deed, and say, 'So be it. This price must be paid to  
save the Union. The Union must and shall be pre-  
served!'

I hope Wisconsin, Ohio and Massachusetts, and all  
the North, will soon give to woman her right of suf-  
frage, and then we shall see whether the women will  
join the men to consign these two millions of their sis-  
ters to prostitution, to save the Union. Would they?  
How will the extension of the right of suffrage to the  
women of the North affect the condition of the slave?  
Will it hasten their deliverance, or will it rivet their  
chains?

Push on the Women's Rights question! Let wo-  
men come to the polls, if they wish, to express her  
sympathy for the down-trodden; and see if Anti-  
Slavery does not instantly acquire an accession of  
power which the kidnapping South cannot withstand!

God speed the people of Warren in their effort to

call a State Convention in Worcester, to stir up the

people to reverse or to annul the Decision of the

Supreme Court. Will the Republicans come forward

and aid? or will they cover before the threat of dis-

union, to save the party? Oh, for a voice like the

trump of God, to arouse the dead North to a sense of

the perils that encircle them!

Yours,

HENRY C. WRIGHT.

We publish the following communication as

sent to us, leaving our readers to judge of its sig-

nificance and authenticity:—

## SPIRITUAL COMMUNICATIONS.

BOSTON, March 25, 1857.

DEAR MR. GARRISON:

The following communications were recently re-  
ceived at a private circle in this vicinity. Both were given  
to Henry C. Wright. The one touching his mission  
to woman, in her relations to man, both in and out of  
the body, purports to be from N. P. Rogers; the one  
touching slavery, a dissolution of the Union, and the  
formation of a Northern Confederation, purports to be  
from Charles Follen.

Several persons, all, but one, well known to the  
public as speakers, lecturers and statesmen, were sit-  
ting at a table. The presence of N. P. Rogers was  
indicated by unmistakable signs. He gave by alpha-  
bet his name, and the following communication for  
H. C. W., touching his mission to woman in her va-  
rious relations to man:—

'You shall go down into Hades after abused and  
prostituted woman, to bring her back to love and to  
life—to win her to a higher and nobler life, in legal  
marriage and out of it—to elevate her, in her rela-  
tions to man, from the hell of sensualism in which she  
is now confined and crushed, up to a higher and more  
spiritual plane—to a heaven of love, purity and nobles-  
sness. We are preparing you for this work.'

Many other things were communicated from N. P.  
Rogers.

Charles Follen then indicated his presence by spell-  
ing out his name, and said he, too, had a message to  
Henry C. Wright. A test was called for—a test that  
might be unmistakably recognized. One of the me-  
diums present directly became cold, and much agitated,  
shuddering greatly, and seemingly suffocating as one  
drowning, and said, 'I am chilled through—but my  
head is on fire. I am dreadfully distressed.' The  
cheated convulsively. 'I am surrounded by fire  
and water.' The extremities were cold as if life was  
indeed passing away. This state lasted but a short  
time, when the communication continued, the follow-  
ing questions being put, and answered mostly by al-  
phabet:—

'Do you and your associate spirits interest your-  
selves in the present struggle between the North and  
South in regard to liberty and slavery?'  
'Yes, most deeply we do—ever watching the Anti-  
Slavery movement with deepest interest.'

'Can you tell the result of this conflict?'

'We can—the certain dissolution of the present  
slaveholding Union, the formation of a Northern Re-  
public on the principle of 'No Union with Slaveholders,'  
and the abolition of Slavery.'

'How is this to be done?'

'ONLY BY BLOOD!'

At this point, one of the mediums saw, with the  
clearness of light, in a trance state, the fearful scene of  
conflict, and became greatly agitated—'We bitterly  
threw up her arms and exclaimed, "You have never  
seen a FIELD OF BLOOD. This is frightful! This in-  
fluence must be removed, or I shall die." Soon a  
sound trance-like state succeeded, and the following  
was written with a pencil:

'This vision shall surely be realized. Waves of des-  
olation shall roll, in quick succession, over this  
devoted nation. They set at naught all the laws of  
justice, and defy the Supreme Judge of all the earth,  
and are filled with their own devices. They have  
drunk in iniquity like water. I WILL GIVE THEM  
BLOOD TO DRINK.'

'Where will this bloody conflict be?'

'In Washington and the border States.'

'Do you approve of this way of abolishing slavery  
and the Union?'

'There is no other way now left by which to abol-  
ish slavery but by blood. The day of peaceful set-  
tlement of this question of slavery and the Union is  
past, no more to return. The responsibility of the  
blood that must flow must rest on those in Church and  
State, who, twenty years ago, had the power to fore-  
stall the fearful bloody tragedy, but who were too busy  
in opposing and denouncing abolitionists to do it. The  
blood of the slave, and of those who shall fall in the  
conflict between the North and the South—between  
Liberty and Slavery—will be required at their hands.'

This, in substance, and by the most part in terms,  
is what was given by N. P. Rogers and Charles Follen  
to H. C. Wright. A presence filled the room while  
the above was being communicated, that deeply im-  
pressed, even to tears, those who were in the circle.

Well may Humanity weep over woman in her ex-  
isting relations to man, and over the doom that hangs  
over this most guilty of all nations! ANNIE.

## RIGHTS OF CHILDREN.

PROVIDENCE, March 30, 1857.

DEAR FRIEND:

I want to say a few words to you about the meet-  
ings held here yesterday in the New High Street  
Hall, by that earnest and able advocate, our friend  
HENRY C. WRIGHT. He took the very important  
question, morning, afternoon and evening, for his lec-  
ture, 'Marriage and the Antennal Rights of Chil-  
dren.' The Hall was crowded with attentive listen-  
ers, of both sexes, who manifested a deep interest  
in the subject, which must have been new to nearly  
all. But they will never forget what they heard.

They cannot obliterate the many startling truths that  
fell from the speaker's lips; and could he come and  
give the same lecture a week hence, a much larger  
hall could be filled. That every child has a right to  
a healthy body, to a healthy soul, to a kind and lovable  
disposition, was dwelt upon by the speaker with great  
force. But how can children have a healthy body  
and other essentials to happiness and comfort in this  
world, if born from debauched and diseased parents,  
and who do not possess conjugal love? There can  
be no mistake in these facts, for they are truths  
which none can dispute. He also called attention to  
the fact that we have two millions of females in our  
country, who have no protection for their virtue, and  
cannot be protected in honorable marriage, because  
they are chattels personal, the same as a horse or a  
cow. But the pulpit instruct not the people in these  
things; the dead theology of the past is all their  
theme; the people cannot get enlightened or in-  
structed from their teachings, for they teach not the  
things that make for peace, purity and happiness.  
They have little love or regard for the poor slave wo-  
man and her children, and the man that enslaves her  
and they are willing to acknowledge and receive as a Chris-  
tian brother.

Bishop Hopkins, of Vermont, has written his book,  
at last—the 'American Citizen'—and, in the sixth  
chapter of this book, he argues for the morality of sla-  
very from the Bible. Well, let him go; it is his own  
chosen way, to take the side of the tyrant and oppres-  
sor. He is himself a tyrant, a despoiler of his race,  
and an enemy to his God. Put him in the same cat-  
egory with the notorious Dewey, Lord, Adams,  
Spring, and many other Doctors of Divinity—blind  
leaders of the blind.

A. FAIRBANKS.

## 'THEOLOGY IN AMERICA.'

Extracts from a Sermon on 'Theology in America,'  
by Rev. A. D. MAYO, of Albany:—

It is not to be denied that the genius of our coun-  
try has somewhat modified this organized statement  
of the Gospel. It has separated State and Church;  
compelled larger latitude in the interpretation of  
these creeds; split churches again and again on such  
interpretations, and grafted some new, vigorous  
stocks of a working religion on the old trunk. These  
partial modifications are the most vital part of the  
popular theology. They are illogical deductions  
from the radical ideas of the creeds; but the mass  
of religious people are not logicians, and fasten on  
them, thereby excusing the presence of the middle  
ages in the church. But notwithstanding these

modifications, the church life of America is unnatu-  
ral. It is not disputed that it is often very beau-  
tiful and impressive, and meets the partial wants  
of many minds; but it does not express the profound-  
est religious convictions of the mass of people in  
America who think and feel like Christians. It is  
a world of its own, artificially adjusted to ap-  
peal to various tendencies in the popular mind,  
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faith.

The first negative indication of the growth of our  
people towards a new belief in religion, I find in the  
restless condition of the popular theology. A faith  
that truly expresses the life of a people is active;  
but with the vigor of advancing power and health,  
not the neuralgic energy witnessed in the fluctuations  
of the American church. They assist in the con-  
tent of self-sustained; but, under an outside show  
of strength and confidence, it carries a timorous  
heart that quakes daily before the portents of Ameri-  
can society. It is afraid of every living, character-  
istic development in our time; afraid of science,  
afraid of German theology, afraid of the best litera-  
ture of the day, afraid of the socialist, the reformer,  
the spiritualist, the infidel—afraid of its own  
nobler men and women. It stands like a giant be-  
fore the people—awful and authoritative; yet a  
close observer can detect in the quivering lip, the  
tremulous knees and the blanched cheek, the signs  
of a mortal fear. The Revival system is the most  
significant indication of the loss of self respect in the  
American church. As a protestant, who has felt his  
strength going down, springs madly from his bed  
and tapers through a two days' work in one, fancying  
that such exertions will cure him, does the church  
every year blow all its trumpets, and for the hun-  
dredth time try to influence the popular passions on  
the subject of eternal salvation. The work is more  
freely done every year. Old districts, now been  
'burned over,' and new excitements anticipate its  
efforts, and the disease is not cured or stayed by this  
means, but only comes back more relentless in the  
hour of weariness and collapse. The popular theol-  
ogy is slowly dying because the vital blood of Ameri-  
ca no longer runs in its veins; it feels its fate dimly,  
but by frantic efforts would arrest it; but it must  
pass away.

And from present indications we can predict what  
we are to expect during the season of its dissolution.  
Skepticism on the whole subject of religion now pre-  
vails in America to an extent that no good man dare  
confess to himself, and is more and more to prevail  
during the coming year. The Synod of New York  
and the American church, as a protestant, who has  
unbelief is the result of one-sided, material busi-  
ness life; but the grand reason for its existence is  
found, not in the influence of German Rationalism,  
American 'Parkerism,' or any form of liberal faith,  
but in the utter incompetency of the Popular Theol-  
ogy to deal with the great facts of our national life.  
The masses are weary of the old theology, and as  
religion; they grow up into our daily American  
existence and find themselves out of intimate sym-  
pathy with it in proportion as they fulfill the duties  
of their time and sphere. Many go along with  
new ideas into their old creed; as the New Eng-  
land farmer, twenty-five years ago, built an addition  
to his house, and so the old theology, now being  
or daughter. But thousands cannot live on such a  
patch-work of opinions, and secretly let slip the  
whole catechism; and either do not concern them-  
selves at all about religion, or form an anti-religious  
creed of their own. This state of things is increas-  
ing, and will, by the hands of the Roman  
Catholic church, which is also a part of our  
Democracy, there will be a falling away of the mem-  
bers into all kinds of disbelief, and such blasphemous  
Atheism as now raves through our lowest Ger-  
man prints. To a man who thinks the hope of re-  
ligion in America rests on the success of the popular  
theology, this skepticism is a fearful development;  
and Dr. Hopkins, in his sermon on 'Theology in  
America,' is but an indication of a natural state of  
transition from the crumbling away of the old creeds  
to the building up of the new religious ideas that  
are to rule the continent.

And this spirit not only affects the church in a  
negative way, but is making positive changes in its  
belief and form, which will open a door to inno-  
vation that all the councils in America cannot shut.  
The growth of Congregationalism is one of these  
most hopeful tendencies. In many parts of our  
country, the first battle against the popular theology  
is to be fought on this field. Emancipate the church  
from the Anti-Republican central organizations,  
question, morning, afternoon and evening, for his lec-  
ture, 'Marriage and the Antennal Rights of Chil-  
dren.' The Hall was crowded with attentive listen-  
ers, of both sexes, who manifested a deep interest  
in the subject, which must have been new to nearly  
all. But they will never forget what they heard.

They cannot obliterate the many startling truths that  
fell from the speaker's lips; and could he come and  
give the same lecture a week hence, a much larger  
hall could be filled. That every child has a right to  
a healthy body, to a healthy soul, to a kind and lovable  
disposition, was dwelt upon by the speaker with great  
force. But how can children have a healthy body  
and other essentials to happiness and comfort in this  
world, if born from debauched and diseased parents,  
and who do not possess conjugal love? There can  
be no mistake in these facts, for they are truths  
which none can dispute. He also called attention to  
the fact that we have two millions of females in our  
country, who have no protection for their virtue, and  
cannot be protected in honorable marriage, because  
they are chattels personal, the same as a horse or a  
cow. But the pulpit instruct not the people in these  
things; the dead theology of the past is all their  
theme; the people cannot get enlightened or in-  
structed from their teachings, for they teach not the  
things that make for peace, purity and happiness.  
They have little love or regard for the poor slave wo-  
man and her children, and the man that enslaves her  
and they are willing to acknowledge and receive as a Chris-  
tian brother.

Bishop Hopkins, of Vermont, has written his book,  
at last—the 'American Citizen'—and, in the sixth  
chapter of this book, he argues for the morality of sla-  
very from the Bible. Well, let him go; it is his own  
chosen way, to take the side of the tyrant and oppres-  
sor. He is himself a tyrant, a despoiler of his race,  
and an enemy to his God. Put him in the same cat-  
egory with the notorious Dewey, Lord, Adams,  
Spring, and many other Doctors of Divinity—blind  
leaders of the blind.

A. FAIRBANKS.

'THEOLOGY IN AMERICA.'

Extracts from a Sermon on 'Theology in America,'  
by Rev. A. D. MAYO, of Albany:—

It is not to be denied that the genius of our coun-  
try has somewhat modified this organized statement  
of the Gospel. It has separated State and Church;  
compelled larger latitude in the interpretation of  
these creeds; split churches again and again on such  
interpretations, and grafted some new, vigorous  
stocks of a working religion on the old trunk. These  
partial modifications are the most vital part of the  
popular theology. They are illogical deductions  
from the radical ideas of the creeds; but the mass  
of religious people are not logicians, and fasten on  
them, thereby excusing the presence of the middle  
ages in the church. But notwithstanding these

modifications, the church life of America is unnatu-  
ral. It is not disputed that it is often very beau-  
tiful and impressive, and meets the partial wants  
of many minds; but it does not express the profound-  
est religious convictions of the mass of people in  
America who think and feel like Christians. It is  
a world of its own, artificially adjusted to ap-  
peal to various tendencies in the popular mind,  
but still artificial, and represents more certainly the  
wealth and social life of the land than the religious  
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From the Boston Telegraph.

## GOVERNOR GARDNER'S ADVICE TO THE

## CLERGY.

Governor Gardner's gratuitous advice to the clergy  
about their thrones for Fast Day, is enough to excite  
the risibles of even men who never have been wont  
to